

of this form is never cruel or harsh. Debt slavery is harder, for the serv-ices of the pawn count for nothing on the debt.¹ The effect of the abolition of slavery in Algeria was stupor amongst master-owners and grief amongst slaves. The former wondered how it could be wrong to care for persons who would have been eaten by their fellow-countrymen if they had succumbed to the hard struggle for existence at home. The latter saw themselves free — really free—in the desert, with no supply of food, clothing, or other supplies, and no human ties.² In all families of well-to-do people little negroes are found. The author saw one who told her that the lady of the house had suckled him.³ It is reported from eastern Borneo that a white man could hire no natives for wages. They thought it degrading to work for wages, but if he would buy them they would work for him.⁴ In spite of what has been said above about slavery on the west coast of Africa it is to be remembered that the master-owner has the power of life and death and that he often uses it. If he is condemned to death for a crime, he can give a slave to be executed in his place.⁵ In eastern Angola, if a woman dies in childbirth, her husband has to pay her parents. If he cannot, he becomes their slave.⁶ In South Africa Holub found that the fiercest slave chasers were blacks, who had slaves at home and treated them worse than Mohammedans ever did.⁷ Formerly a Kaffir would work in the diamond mines for three marks a day until he got money enough to buy cattle and to buy a woman at home, a European suit, a kettle, and a rifle. Then he went home and set up an establishment. Then he would return to earn more and buy more wives, who would support him to his life's end.⁸ The stronger Hottentot tribes hold classes of their own popu-lation, or mountain Damara and Bushmen, in servitude, although no law defines a "slave." Those people hold the treatment they receive to be due to their origin. Amongst all South African tribes the rich exert their power to subjugate the poor, who hang upon them in a kind of clientage, hoping to receive something. Cruelty and even murder are not punished by the judges.⁹

276. Family slavery. The savage form of slavery in Africa furnishes us one generalization which may be

adopted with confidence. Whenever slaves live in a family, sharing in the family

¹ Ellis, *Tshi-speaking Peoples*^ 294.

² Pommerol, *Une Femme chez les Sahariennes*, 194; cf. Junker, *Afrika*, III, 477.

³ *Ibid.*, 201.

⁴ Ling Roth, *Sarawak*; II, 215.

⁵ Kingsley, *Travels in West Africa*, 497 ; *West Afr. Sttttd.*, 479.

⁶ Serpa Pinto, *Como Eu Atravassei Afr*^ I, 116.

⁷ *Iris Land der Maschukalumbe*, I, 536.

⁸ *Ztsft.f. EthnoL*, VI, 472.

⁹ Fritsch, *Eingeb. Siid-Afr.*, 364.